

Catecheticae
VERSIONES
VARIAE.

SIVE,
Catechismus communis
Quadrilinguis, tam Prosâ
quàm Carminè :

Hebraice, Græce, Latine, & Anglicè.
In Tyronum gratiam descriptus.

The common Catechisme
in four Languages.



L O N D O N,
Printed by M. F. for the Company
of Stationers. 1 6 3 8. *f*

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VERSIONES
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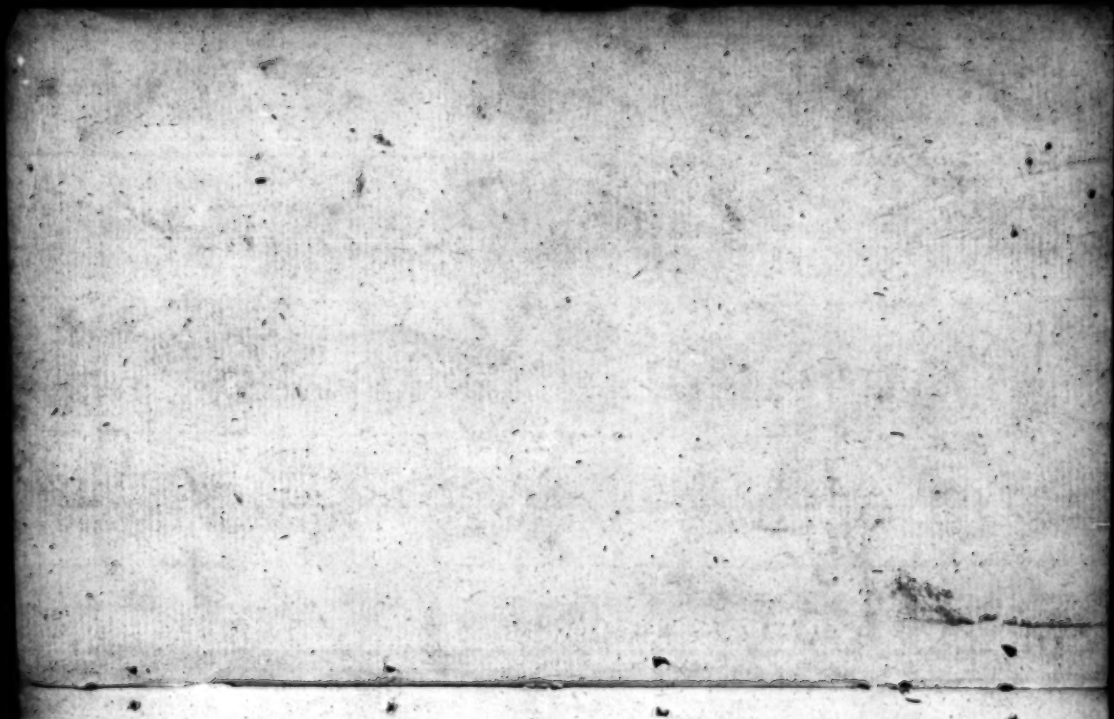
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LECTORI CANDIDO

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Candidè senienti :

Et Aliis

Saltem salutationem

& sanam mentem.

Vides, Lector candidè,
aut qualiscunq; tan-
dem fueris, quantum
sic ludendo laboris
insumpsi, in hac re-
mei opellâ, non tamen
pro sua exigua, venis

licet primâ forsan fronte, aut primo intu-
ita humili nimis, ac si paulò penitus intro-
spexeris, sublimis satis, & velut in quâ ro-
tatur Religionis Cardio vellovitur, negotii
plenâ, & augustissima Theoriâ. Quod san-
dem ita maxime, ubi ipse tale aliquid ex-
periri vela, cerio scies, aut si eandem mo-
vere lapidem periculum feceris, invenies;
In his nostris igitur Legendis, si consi-
deras aut perlegeris, suspenderis frontis ri-
gorem,

of 3. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

Printed by W. M. for the Company.

LONDON: 1795.



in four parts.

The common Caricatures

in the London Gazette.

Published by W. M. for the Company.

LONDON: 1795.

Caricatures in the London Gazette.

Caricatures in the London Gazette.

LONDON: 1795.

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LONDON: 1795.

Lettori Preziosi!

mentis aperta bonitas, & frontis serenitas commendant, hunc talem honorificè colo, vereor, venerorque virum, cuius mentis, nunquam perceptis acquirè ceterum. Quid egerim hic iudex esto. Non tumultuosam turbam, detractatores, non est quod curem, morsu dardanis vitare cuperem. Legum hoc saltem proprium, cum ipse nil boni faciant, nil mori faciant, ut alius malis inspuant: Et dum aliorum dicta aut facta derideant, tanquam pericula, ipsi incutim. A nisi inperissimi, ut scèdantes soli, qui aliorum incidentes doctrina, faciem insidiantes, sua aurigulae produunt inficitum, inceptis, patris. Ad rem redeo. Ne furor ultra excedam, in hoc me continui. Regum referi, et Sumite matrem, vestris modo viribus aptam, i conspectu meo. Et mox quædam. Equum suum reverentem non videri. Sed verò. Omne tulit punctum, qui miscuit mile dulci, malis, et auctore, et ad sedulo cupit. Quidquid autem, Et prodessè volunt, & delectare Poetæ; Quod (vindex) illud mihi in omnibus, quædes;

Tale

Le&ori Præfatio.

gorem, ut æquisimus censor, non time-
am, ut suspensus iudex, & sin minus, quo
proclivior ad reprehendendum, forte pro-
pensior ad impingendum irasciari, &
dignior reprehendi. Quod ad me & mea
attinet, posselabi, aut in lapidem offensi-
onis impingere, non diffiteor; At hac
severiore statim animadvertisse, reu-
da, æquus estimator non facile iudica-
bit; famosum est illud, & de me ipso con-
fiteor.

Humanum est errare, labi, pefcisse, de-
cipi, homo

Sum, humani nihil à me alienum puto.
Et quæ tritum et notum est illud etiam
quàm verum, quo ius

Humanum est errare, solum Bellinum
perseverare

In me recipio: Errare possum, He-
reticus esse nolo; qui moncat, quare,
manentem candidè, qui audiat & respici-
cat, præstabo. Probi ac docti viri, mensle-
ta, frons hilaris, pectus nixum, moras,
doctrina, & corda feracia mollis: crudi-
tio; optimi viri auream eloquium;
Quem autem doctrina claritat, unde non
candor & integritas, pectoris probitas,
mentis

Leſſoni Prefatio.

*Iſta hæc mea, & ſiqua alia, quæ, ut ami-
corum communia ſunt omnia, Muſarum
præcipue ſacrata dona, forte habean aut ha-
bere poteris.*

*Cape, utere, fructu, vale, uti decet,
bene, valde, feliciffimè.*

G. S.

Lectori Praefatio.

Tale tuum carmen nobis divine Poeta.
At hoc satis erit, si aliquibus, si paucis
saltem eris,
Quale sopor fessis in gramine, quando
per æstum, &c.

Vel si vix gratum opus agricolis, at mihi
bi & Musis, hoc mihi satis solatio cedit,
& sic quod scripsi, scripsi: & sis Aristar-
chus licet, nisi imitari, aut experiri velis,
amulari noli, emendare mallet, & exerce-
re se his studeat, donec meliora proferas;
nam si carpa nostra, quæ ætæ tua. Iam vero
qui pacatiore & ita feliciore sunt inges-
mio, meliora spondent, & qui in his exerci-
tatisimus scio Iudex, & estimator eris
a quisquis, cui aberit omnis morositas, &
lingua aut frontis asperitas. Si boni vñ-
sulæ, & candidæ inter preterea, habes quod
cuperem; si fructum aliquem inde perci-
pias, quod sperem. Aliorum profici cau-
sa, hæc fecisse, in professo est: at hæc &
omnia, si ve opera, si ve officia, in Dei glo-
riam, quo destinata sunt, vertantur in vo-
ro. Tu vero studiosè Lector, ut bonus es,

— Si quid novisti rectius istis,
Candidus imperti, si non, his utere
mecum.

Ita

THE
CATECHISME,

That is to say,

An Inſtruction to
be learned of every
child before he be brought
to the Biſhop to be confirmed.

Maſter or Queſtion.

W^Hat is your
name?

Scholler, or *Answer.*

M. N.

Maſter.

Who gave you this
name?

Answer.

My Godfathers and
Godmothers in my Bap-
tiſme, wherein I was made
a member of Chriſt, the
child of God, and an in-
heritor of the Kingdome
of heaven.

Q.

CATECHISMUS,

Sive,

Inſtitutio, à quovis
puero, prius imbibenda
quam Episcopo adducatur
ut Confirmationem accipiat.

Quæſtio, ſive Maſter.

Q^Uod eſt tibi nomen?

Reſponſio, ſive Puer.

M. vel N.

Maſter.

Quis tibi hoc nomen
impoſuit?

Reſponſio.

Conſponſores mei in
baptiſmo meo, in quo
Chriſti membrum, filius
Dei, & heres regni Cæ-
lorum, effectus ſum.

Q.

ΚΑΤΗΧΙΣΜΟΣ

22. *De malis in malis*

παρὸς ἐξ' ἑνὸς ἐμφανῶς

Neufchâtel 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 8

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μεσσηνίου λ'β'.

Ζήτημα, ή δ-

Δίσημα 9:

159.1 L

Ἀπὸ χειρὸς ἡ Μα-

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22

Admission

திருநாவுக்கரசார்.

57T

Medicine

May 11/13.

On the top of the mountain

14. *Perdix perdix* L., 877

ॐ नमो भगवते वासुदेवाय

For 405, 750h 846

Χημικὰ προϊόντα πρὸς πώλησιν

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תורה
למלאכי

... ..

पुनः प्रवृत्तः

संस्कृत-विद्यापीठ

ॐ नमो भगवते वासुदेवाय

דעם: דעם דעם דעם

10

בְּחַיֵּינוּ אֵל

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पु. म.

לא אסף

מחיר

פרו'י אר פלמוני

סלמ

५८३

1944

למחנה

על האלף

המחלקה - **משרד** **הבריאות**

עבודת, אבר המשיח

21-25

מזמור

1990

The Catechisme.

Catechismus.

Question.

What did your God-fathers and Godmothers then for you?

Questio.

*Quid tunc pro te Conspensores illi suscep-
erunt?*

Answer.

They did promise and vow three things in my name.

Responsio.

Tria Deo spoponderunt, meūq; nomine voverunt.

First, that I should forsake the Devill and all his workes, the pomps and vanities of this wicked world, and all the sinfull lusts of the flesh.

*Primum, quod Diabolo cunctisq; ejus operibus, in-
anibus pompis, & impuri-
bus mundi vanitatibus
impiis, simulac vitiosis
omnibus carnis concu-
piscentiis, penitus abre-
nunciarem.*

Secondly, that I should beleeve all the Articles of the Christian faith.

*Secundo, quod univer-
sos Christianae fidei Arti-
culos crederem.*

Thirdly, that I should keepe Gods holy will and Commandements, & walk

*Tertio, quod sanctissime
Dei voluntati & manda-
tis obtemperarem, & ad
eorum*

Κατοχισμός.

ספר חנוך

Διδάσκαλος.

Τί ποτε ἀποβέβη από σπ
ποίησα, πεινοῖ Θ ἔγγι-
αίαι?

קדושין

מה באו העובדים -

האלה בעדך עשו

Μαθητής.

πρία ἐμμελῶσαν τῷ θεῷ
ἐ ὑπέσχοναι ἐ τῷ ὀβ-
ματί μου.

מעשר

שלישית הכרים הכמיוח

הנזירים לאילים

כעשר בראשונה כי

עזוב אעזוב השמן

ואח כל מעשיו - -

אח העלילה - -

היו והבני הבני -

רע היה וכל המוח

כשד והמדותיו רעות

ושניה כי אמרין -

אח כל ראשי אבות

המשוחזרין - -

עקירת ושלשונת -

כי אשבור את כל -

מצור אילים - -

כרצון

ἐσῶται, ὅτε πάντες ἀνα-
παμπέμμενος τῷ θεῷ ἐσῶται
ἐ τῷ τοῖς ἔργοις αὐτοῦ,
ταῖς χάρισις πομπαῖς, καί
μαλιστα ὅτι ὁ ἀρχὴ κόσμου
ἐστὶν ἐ πᾶσι ταῖς φω-
ταῖς ὁ σαμὸς ἐδύναμις
ἐσῶται.

Δεῦτε Θ, ὡς ἀπατα τὰ
τῆς πίστεως χρησιμότητος κα-
τάλαμα πιστοσύμῃ
πείσῃ, ὡς τῷ ἀγαθῷ ὅ
γινῇ γένηματι ὁ ὀφθαλμὸς
αὐτοῦ ὑπακούσιν, ἐ πείσῃ
αὐτοῦ.

The Catechism.

walk in the same all the
days of my life.

Dost thou think that
thou art bound to believe
and to do as they have
promised for thee?

Yes verily, and by
Gods help so I will, and I
heartily thank our hea-
venly Father, that hee
hath called mee to this
state of salvation through

J E S U S C H R I S T our
Lord; and I pray God
to give me his grace, that
I may continue in the
same unto my lives
end.

Catechismus.

eorum rationem totius vi-
tae cursum dirigentem.

Teneri ne te putas ea
credere, & prestare debe-
re, quae illi pro te suscepe-
runt?

Resp:

Maxime quidem, & Deo
operi mihi: atq; auxilium
ferente, citat quatenus
facere potero caelesti antē
Patri maximas ex animo
gratias ago, quod me per
Iesum Christum Servato-
rem nostrum in hunc salu-
tis statum deduxeris, De-
umq; precor ut divinā ita
me virtute sua muniat, ut
in eodem ad extremum vi-
tae terminum, & perpetuo
perseverem.

αὐτῶν καὶ τῶν ἄλλων
βίον ἀποδομήσονται.

Ζήτιος.

ὅτι ὁ ἰσχυρὸς δὲ ὁ
ἐκείνου ὁ ἐκείνου ὁ
ἐκείνου ὁ ἐκείνου ὁ

ος;

ὁ ἐκείνου ὁ ἐκείνου ὁ

πάντοτε ὁ ἐκείνου ὁ
ἐκείνου ὁ ἐκείνου ὁ
ἐκείνου ὁ ἐκείνου ὁ

τῶν ἐκείνου ὁ ἐκείνου ὁ
ἐκείνου ὁ ἐκείνου ὁ
ἐκείνου ὁ ἐκείνου ὁ

αὐτῶν καὶ τῶν ἄλλων
βίον ἀποδομήσονται.

ὁ ἐκείνου ὁ ἐκείνου ὁ
ἐκείνου ὁ ἐκείνου ὁ
ἐκείνου ὁ ἐκείνου ὁ

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πάντοτε ὁ ἐκείνου ὁ
ἐκείνου ὁ ἐκείνου ὁ
ἐκείνου ὁ ἐκείνου ὁ

τῶν ἐκείνου ὁ ἐκείνου ὁ
ἐκείνου ὁ ἐκείνου ὁ
ἐκείνου ὁ ἐκείνου ὁ

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βίον ἀποδομήσονται.

ὁ ἐκείνου ὁ ἐκείνου ὁ
ἐκείνου ὁ ἐκείνου ὁ
ἐκείνου ὁ ἐκείνου ὁ

αὐτῶν καὶ τῶν ἄλλων
βίον ἀποδομήσονται.

The Catechisme.

Catechismus.

Q.

Recite the Articles of
thy belife.

A.

I beleefe in God the Fa-
ther Almighty, Maker
of heauen and earth: and
in Iesus Christ his onely
Son our Lord, which was
conceived by the holy
Ghost, borne of the Vir-
gin Mary, suffered under
Pontius Pilate, was cruci-
fied, dead, and buried, he
descended into hell, the
third day he rose again fro
the dead, he ascended into
heaven, and sitteth at the
right hand of God the
Father Almighty, &c. from
thence shall come again to
iudge both the quick and
the dead. I beleefe in the
holy Ghost: the holy Ca-

B

tholique

Q.

Recita mihi Articulos
fidei Christiane.

R.

Credo in Deum Patrem
omnipotentem, Crea-
torem Caeli et terra, & in
Iesum Christum filium e-
ius unicum, Dominum no-
strum, qui conceptus est
de Spiritu Sancto, natus ex
Maria Virgine, passus
sub Pontio Pilato, cruci-
fixus, mortuus, & sepul-
tus est, descendit ad infe-
ros, tertia die resurrexi-
t a mortuis, ascendit in cae-
lum, & sedet ad dexteram
Dei Patris omnipotentis
unde venturus est ad iudi-
candum vivos & mor-
tuos. Credo in Spiritum
Sanctum.

The Catechisme.

Catechismus.

tholique Church : the
communion of Saints: the
forgiveness of sinnes :
the resurrection of the
body, and life everlasting.
Amen.

Q.

What dost thou chiefly
learn out of these Articles
of thy beliefe?

A.

First, I learn to beleve
in God the Father, who
hath created me and all
the world.

Secondly, in God the
Son, who hath redeemed
me and all mankind.

Thirdly, in God the ho-
ly Ghost, who hath san-
ctified me, and all the elect
people of God.

You

*Sanctū: credo sanctam Ec-
clesiam catholicam, San-
ctorum communionem, re-
missionē peccatorum, car-
nis resurrectionem, vitam
eternam. Amen.*

Q.

*Quid ex his fidei Arti-
culis potissimum discas?*

R.

*Primo, in Deum Patrem
disco credere, qui me &
mundum hunc universum
fabricatus est.*

*Secundo, in Deum Fili-
um, qui me & universum
genus humanum redemit.*

*Tertio, in Deum Spiri-
tum Sanctum, qui me &
omnes Dei electos sancti-
ficat.*

B 2

Dice-

ἀλλὰ ἐκκλησίαν
ἐκκλησίαν, ἐκκλησίαν
κουνίαν, ἀφροσύνην
ἀφροσύνην, ἀφροσύνην
ἀφροσύνην, ἀφροσύνην
ἀφροσύνην, ἀφροσύνην
ἀφροσύνην, ἀφροσύνην

ἡμεῖς ἡμεῖς ἡμεῖς
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ἡμεῖς ἡμεῖς ἡμεῖς

Παῖδες, εἰς Θεὸν ἡμεῖς πάντες
Παῖδες, εἰς Θεὸν ἡμεῖς πάντες
Παῖδες, εἰς Θεὸν ἡμεῖς πάντες
Παῖδες, εἰς Θεὸν ἡμεῖς πάντες
Παῖδες, εἰς Θεὸν ἡμεῖς πάντες
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Παῖδες, εἰς Θεὸν ἡμεῖς πάντες
Παῖδες, εἰς Θεὸν ἡμεῖς πάντες

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The Catechisme.

Catechismus.

Q.

You said that your
Godfathers and Godmo-
thers did promise that
you should keepe Gods
Comandments. Tell me
how many there be?

A.

Tenne.

Q.

Which be they?

A.

THe same which God
spake in the XX.
Chapter of Exodus, say-
ing,

I am the Lord thy God,
which brought thee out
of the land of Egypt, out
of the house of bondage.

Thou shalt have none
other Gods but me.

B 3

Thou

Q.

Dicbas illos sponsos
tuos, tuo nomine in se
recepisse, precepta se di-
vina observaturum: Dic
mibi quæ sunt ea?

R.

Decem.

Q.

Quænam sunt?

R.

EAdem quæ vicesimo
Capite Exodus exarata,
Deus ipse loquutus est, di-
cens,

Ego sum Dominus Deus
tuus, qui te eduxi ex ver-
sa ac domo servitutis
Ægypti.

Non habebis Deos al-
enos coram me.

Non

Εἰς τὴν αἰὼν αἰῶνος
 ἐν τῇ ἐκκλησίᾳ σου
 ἡμεῖς οἱ ἁγιοὶ σου
 ἡμεῖς οἱ ἁγιοὶ σου
 ἡμεῖς οἱ ἁγιοὶ σου
 ἡμεῖς οἱ ἁγιοὶ σου

A.

Δέξαι

Z.

Τὰ πάντα

A.

Τὰ πάντα σου
 τὰ πάντα σου
 τὰ πάντα σου
 τὰ πάντα σου
 τὰ πάντα σου
 τὰ πάντα σου

Εἰς τὴν αἰὼν αἰῶνος

ἐν τῇ ἐκκλησίᾳ σου

ἡμεῖς οἱ ἁγιοὶ σου

ἡμεῖς οἱ ἁγιοὶ σου

ἡμεῖς οἱ ἁγιοὶ σου

ἡμεῖς οἱ ἁγιοὶ σου

ἡμεῖς οἱ ἁγιοὶ σου

אמר כי העובדים
 האלה בעד השבוע
 לשבוע את המצוות
 אלהים ודבר
 כמה הער:

פ

עשרת הדברים

ק

קרא לו אלהים

ו

הנה אלהים שר

האל באלם שבת

בקבלת העשרים

אמר בפני לאפוד

אמר ויהי אלהים

אמר ויהי אלהים

אמר ויהי אלהים

אמר ויהי אלהים

ל

The Catechisme.

Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands, in them that love me and keep my Commandements.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltlesse that taketh his name in vaine.

B 4

Re

Catechismus.

Non facies tibi sculptile, neq; ullam similitudinem eorum que in celo sunt, aut infra in terra, aut in aquis sub terra. Nor adorabis ea, neq; coles; ego enim sum Dominus Deus tuus, zelotes, fortis, visitans iniquitatem patrum in filios, in tertiam usq; & quartam generationem eorum qui oderunt me, & faciens misericordiam in millia, his qui diligunt me, & custodiunt precepta mea.

Non assumes nomen Domini Dei tui in vanum, nec enim habebit Dominus cum insonem, qui assumpsit nomen Domini Dei sui in vanum.

Me

Οὐ πού τις σκεπτόν ἐδύλοι,
 ὅδε παῖτος ὁμόημε' ὅσα ὅ
 τῷ ἔργῳ ἄν', καὶ ὅσα ὅ
 τῇ γῇ χρίτο, ἔ' ὅσα ὅ τῶις
 ἔδμεν ὑπαφ' αὐτὸν ἡ γῆς
 ἢ ἀποσταλῆναις ἀνδρῶν, ὅτε
 μὴ λατρεῖσιν αὐτοῖς: ἐν
 γ' εἰμὲν ἐν εὐεῖς ὁ ὅς σ'
 ὅς ἐξ ὑμῶν, ἡλῶντες, ἀπο-
 δίδας ἀμαρτίας πατέρων
 ὅτι πένα, ὅτι τρέλλω καὶ
 τρέλλω γυναικὶν τοῖς μι-
 σῶσι με, καὶ ποιεῖ ἔλθας
 εἰς χιλιάδας τοῖς ἀγαπῶ-
 σιν ἐμὲ, ἔ' τοῖς φυλάσσουσι
 ἔ' ἀσφαγῆμαί με.

Ὁ ὡς ἀλήθεια ὁ ὅσος Κρεῖς
 τῶς ὅσος σὺ ἐπὶ ματαίῃ
 ὡς γὰρ καρδίᾳ ὡς λα-
 βόντα ὅσος αὐτὸς ὅτι μα-
 ταίῃ.

Μινώταυτος

[illegible]

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה

The Catechisme.

Catechismus.

Remember that thou
keepe holy the Sabbath
day; fixe dayes shalt thou
labour and doe all that
thou hast to doe, but the
seventh day is the Sab-
bath of the Lord thy God:
in it thou shalt do no ma-
ner of worke, thou, and thy
son, and thy daughter, thy
man-servant, & thy maid-
servant, thy cattell, and thy
stranger that is within thy
gates: for in fix dayes the
Lord made heaven and
earth, the sea, and all that
in them is, and rested the
seventh day, wherefore
the Lord blessed the sea-
venth day & hallowed it.

Honour thy Father and
thy Mother, that the
dayes

*Memento, ut diem
Sabbati sanctifices; sex
diebus operare, & fa-
cias omnia opera tua; sep-
timo autem die Sabbatum
Domini Dei tui est. Non
facies ullum opus in eo,
tu, & filius tuus, & fi-
lia tua. servus tuus, & an-
cilla tua: iumentum tuum,
aut advena qui est in por-
tu tuo: Nam sex die-
bus fecit Deus cælum
& terram, & mare, &
omnia quæ in eis sunt;
& requievit die septi-
mo, ideoque benedixit ei
Sabbati, & sanctifica-
vit eum.*

*Honora Patrem tuum
& matrem tuam, ut sis
lon-*

Μήδους τῇ ἡμέρᾳ τῇ σαβ-
 βάτῃ, ἀνάγει αὐτὸν ἐξ
 ἡμέρας ἑβδόμη, καὶ παύσεις
 παύσαι τε ἔργα σου, τῇ δὲ ἡ-
 μέρᾳ τῇ ἑβδόμῃ, σαββάτω
 Κύειν τῷ Θεῷ σου ἔσθι. ὁ
 σπένδους αὐτῇ πᾶσι ἔργα
 σου, καὶ ὁ πᾶσι σου, καὶ ἡ γυνὴ
 σου, ὁ παῖς σου, καὶ ὁ ἀνδραπό-
 δος, ὁ βεῖς, καὶ ὁ ὄνος, καὶ
 σου, καὶ πᾶν κτήνος σου, καὶ
 τὸ σπένδους ὁ παρὰ τὸν
 σὸν. ὁ δὲ καὶ ἡμέρας ἐποίη-
 σαι Κύειν τοῖς ἔργοις σου, καὶ
 τὸν γῆν σου, καὶ τὴν θάλασσαν,
 καὶ πάντα. καὶ οἱ αἰῶνες, καὶ
 πάντες τῇ ἡμέρᾳ τῇ ἑβ-
 δόμῃ, καὶ τῷ τοῦ θλάθου
 Κύειν τῇ ἡμέρᾳ τῇ ἑβδόμῃ,
 καὶ ἡ γυνὴ σου, καὶ ὁ ἀνδραπό-
 δος, καὶ ὁ βεῖς, καὶ ὁ ὄνος, καὶ
 σου, καὶ πᾶν κτήνος σου, καὶ
 τὸ σπένδους ὁ παρὰ τὸν

וזכור את יום השבת
 לקדשו שבת ימים
 תעבד ועשית כל
 סלמך אליו סומו
 ושבועי שבת ליהוד
 אהיה לא העשר
 כל סלמך אהיה
 וזכור וקבל עבדך
 ואמך ובקמך וגד
 אשר בעורך כי
 שבת ימים עשר
 ארזי את השמים
 ואת הארץ את הים
 ואת כל אשר בם
 ויח כיום השבועי
 על כל בני ארזי
 את יום השבת
 וקמך
 כד את אבך
 ואת אבך למען אריכו
 יפך

The Catechisme.

Catechismus.

dayes may be long in the
Land which the Lord
thy God giveth thee.
Thou shalt doe no mur-
ther.

Thou shalt not com-
mit adultery.

Thou shalt not steale.

Thou shalt not beare
false witness against thy
neighbour.

Thou shalt not covet
thy neighbours house,
thou shalt not covet thy
neighbours wife, nor his
servant, nor his maid, nor
his ox, nor his asse, nor a-
ny thing that is his.

Q.
What dost thou chiefly
learne out of these Com-
mandements?

A.

I learne two things :

My

*longerius super reza-
quam Dominus Deus da-
rit.*

Non occides.

Non machabere.

Non furum facies.

*Non loquere contra pro-
ximum tuum falsum testi-
monium.*

*Non concupisces domum
proximi tui, non concupi-
sces uxorem proximi, non
servum, nec ancillam ejus,
non bovem, nec asinum,
nec quicquam eorum quae
illius sunt.*

Q.

*Quid ex istis Dei man-
datis precipue discis?*

R.

Duo: Pietatem primo

erga

The Catechisme.

My duty towards God,
and my duty towards my
neighbour.

L.

What is thy duty to-
wards God?

A.

My duty towards God
is to believe in him, to
fear him, to love him,
with all my heart, with all
my minde, with all my
soule, and with all my
strength to worship him,
to give him thanks, to put
my whole trust in him, to
call upon him, to honour
his holy name and his
word, and to serve him
truly all the dayes of my
life.

What

Catechismus.

*erga Deum disco: deinde
meum erga homines offi-
cium.*

L.

*Pietas erga Deum que-
nam est?*

R.

*Pietas erga Deum, est
in eum credere, eum ti-
mere, eum toto pectore, to-
ta mente, tota animâ, totis-
que viribus amare, illum
venerari, gratias agere,
illi quæ omnia accepta refer-
re, omnem in illo fiduciam
collocare, ipsum invocare,
eiusque sanctissimo nomini
et verbo, honorem & re-
verentiam exhibere debi-
tam, etiam per omnem vitam,
studiose fideliterque inser-
uire.*

Quod-

ταύτης ὧν εὐσεβείας,
καί ποτα θ' αὐτὸς τὸς ἀν-
θρώπους γηγόνους. Z.

ὅποια ἐστὶν ἡ αὐτὸς ἡ θ' οὖν
εὐνάθει·

Δηλοῦται δὲ αὐτὸν πιστεύει,
αὐτὸν φεβούμεν, αὐτὸν εἰς
ὅλους δ' καρδίας, εἰς ὅλους δ'
ψυχῆς, ὅλους δ' ἀφ' ὧν, εἰ
εἰς ὅλους δ' ἡρώους ἀγαθῶν,
αὐτὸν πίστευ, αὐτὸν δὲ ὅς
εἰς ἡμᾶς ἀναστήσει· χάρις,
εἰς αὐτὸν μόνον ἐκπέσω,
αὐτὸν ἐκτελέσει· ἀγαθὸν,
παναγίῳ αὐτὸν ὀνόματι ἔ-
λογον ὅτι· μερίστη πλεον
δυσπόμενον, εἰς αὐτὸν δ' ὅλους
μερίζου, ἀγαμέλως, εἰς π-
τὸς δ' ἀγαθῶν.

ἡμερησίως
ἡμερησίως

ἡμερησίως
ἡμερησίως

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ἡμερησίως
ἡμερησίως

The Catechisme.

Catechismus.

Q.

What is thy duty towards thy neighbour?

A.

My duty towards my neighbour is to love him as my self, and to doe unto all men as I would they should doe unto me. To love, honour, and sustain my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my governors, teachers, spirituell Pastors and Masters: to order my selfe lowly and reverently to all my betters: to hurt no body by word nor deed: to be true and just in all my dealing: to

bear

Q.

Quodnam est tuum erga proximum officium?

R.

Proximum ipsum diligere sicut meipsum: & ita omnibus hominibus facere sicut mihi ab ipsis fieri volum: parentes honorare & amare; & si opus fuerit severere, ac sucri: Principibus & Magistratui, ut eorum ministeris, obedire & debitum honorẽ tribuere: auctoritate præditis omnibus Doctoribus Ecclesiæq; Ministeris, et præceptoribus parere, eisq; submissè obtemperare, superiores omnes observare, & revereri: neminẽ dicto aut facto laedere: veritatem & equitatẽ

in

Τὸν Θεὸν Πατέρα
ὁ Θεὸν Υἱόν

ὁ Θεὸν Πνεῦμα

Α.

Διὰ τὴν ἀγάπην τοῦ Θεοῦ
ὁ Θεὸς Πατὴρ
ἀγαπᾷ τοὺς υἱοὺς
τοῦ Θεοῦ
ὁ Θεὸς Υἱὸς
ἀγαπᾷ τοὺς υἱοὺς
τοῦ Θεοῦ
ὁ Θεὸς Πνεῦμα
ἀγαπᾷ τοὺς υἱοὺς
τοῦ Θεοῦ
ὁ Θεὸς Πατὴρ
ἀγαπᾷ τοὺς υἱοὺς
τοῦ Θεοῦ
ὁ Θεὸς Υἱὸς
ἀγαπᾷ τοὺς υἱοὺς
τοῦ Θεοῦ
ὁ Θεὸς Πνεῦμα
ἀγαπᾷ τοὺς υἱοὺς
τοῦ Θεοῦ

πατὴρ

Τὸν Θεὸν Πατέρα
ὁ Θεὸν Υἱόν

Β.

Διὰ τὴν ἀγάπην τοῦ Θεοῦ
ὁ Θεὸς Πατὴρ
ἀγαπᾷ τοὺς υἱοὺς
τοῦ Θεοῦ
ὁ Θεὸς Υἱὸς
ἀγαπᾷ τοὺς υἱοὺς
τοῦ Θεοῦ
ὁ Θεὸς Πνεῦμα
ἀγαπᾷ τοὺς υἱοὺς
τοῦ Θεοῦ
ὁ Θεὸς Πατὴρ
ἀγαπᾷ τοὺς υἱοὺς
τοῦ Θεοῦ
ὁ Θεὸς Υἱὸς
ἀγαπᾷ τοὺς υἱοὺς
τοῦ Θεοῦ
ὁ Θεὸς Πνεῦμα
ἀγαπᾷ τοὺς υἱοὺς
τοῦ Θεοῦ

κατὰ

The Catechisme.

beare no malice nor hatred in my heart: to keepe my hands from picking and stealing, my tongue from evill speaking, tying and flandering: to keepe my body in temperance, sobriety, and chastity: not to covet nor desire other mens goods, but learne and labour truly to get mine owne living, and to doe my duty in that state of life, unto the which it shall please God to call me.

Q.

My good child know this, that thou art notable to doe these things of

Catechismus.

in omnibus tenere, et omni malitia odior, vacuum habere, mentemq; sagam servare: manus à fraude, furto & latrociniiis: linguam à maledicentia, mendacio & virulentia omnino cohibere: corpus temperare, sobrietate, & castitate, in sanctimonia custodire: aliena non concupiscere nec appetere; at discere operari, & labore honesto res ad vitam necessarias justè & in fide acquirere, & in eo viam statum quo me Deus collocavit, sedulo diligenterq; verari, & officium non deserere.

Q.

Scito, mi fili, non solum esse in nostrapotestate, nec te ullo modo facere posse ut debes,

The Catechisme.

Catechismus.

of thy selfe, nor to walke in the Commandements of God, and serve him, without his especiall grace, which thou must learne at all times to call for by diligent prayer. Let mee heare therefore if thou canst say the Lords Prayer.

A.

O Ur Father which art in heaven, hallowed be thy name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And

C 2 lead

debes, aut servare sancta
hec mādāta Dei, nisi qua-
tenus ipse virginitē & gra-
tiam divinitus concessam
largiatur; qua quidem as-
siduis precibus noctesq; di-
esq; ab illo efflagitanda su-
erint. A te igitur audire
velim formam precatio-
nis illam quae oratio Do-
minica dicitur.

R.

Pater noster qui es in
caelis, sanctificetur no-
men tuum. Adveniat reg-
num tuum. Fiat voluntas
tua, sicut in caelis, ita in
terra. Panem nostrum quo-
tidianum da nobis hodie.
Et remitte nobis debita
nostra, sicut et nos remissi-
mus debitoribus nostris. Et

ne

ὅπως ποιοῦν ὡς ἡγή, ἡ
 ὡς τῷ θεῷ ἀπολαύς φη-
 λώην δι' αὐτοῦ, ἐὰν μὴ
 ἡμεῖς ἐρευνήσῃ, ὅτι ἡμεῖς δι-
 δόντες ἐκ δυνάμεως ἡμῶν
 ἐμποιοῦντες, ἡμεῖς ἀπο-
 λείπεις δι' ἀρχῆς αἰτιῶσαι
 δι' αἰδῶσαι ὅτι, ἐπὶ τῷ παρῶ-
 ντι, κατελεῖν ὁμοῦ
 μένουν σε λέγοντες ἀεῖσαι
 θεοφάνειον.

A.

Π' Ἄπρ' ἡμῶν ὁ ὧ τοῖς
 ἔραστοῖς, ἀγαθὸν πο-
 ῖονμά σ' ἐλθέτω ἡ βασι-
 λεία σου, μετὰ τὸ μέγα
 μᾶ σου, ὡς ὧ ἔραστο, καί
 ἐπὶ τῇ γῇ. (M) ἔρστω ἡμῶν
 (M) ἐπὶ σὺν δὲς ἡμῶν σήμε-
 ρον, ἔρστω ἡμῶν ἔρ-
 λήματ' ἡμῶν, ὡς ἔρστω
 ἀφ' ἡμῶν τοῖς ἔραστοῖς
 ἡμῶν.

[illegible]

১৭

[illegible]

The Catechisme.

Catechismus.

lead us not into temptation, but deliver us from evil. For thine is the kingdom; the power & the glory, for ever and ever. Amen.

Q.

What desirest thou of God in this prayer?

A.

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me and to all people, that wee may worship him, serve him, and obey him as wee ought to doe: and I pray unto God that hee will send us all things necessary both for our souls and

C 3

bo-

ne nos inducas in tentationem, sed libera nos a malo. Quia tuum est regnum, potentia & gloria, in sacula seculorum. Amen.

Q.

Quid à Deo in hac Oratione petis?

R.

Preco Domini Deum meum, Patrem celestem, bonorum omnium Authorem, ut ego & universa mecum morales, divino illius spiritus afflatus, eum piè servemus, & ventremur, illiq; inserviamus, & eius voluntati, ut par est obediamus: Deumq; oro, ut omnia qua ad anime salutem sunt necessaria, vel ad

vita

ἡμεῖς, ὅτι μὴ εὐσεβέστεροι ἡμεῖς
 εἰς πέρας, ἀλλὰ ὡς
 ἡμεῖς δὲ τὸ τὸ ποιεῖ. ὅτι
 ἐστὶν ἡ βασιλεία, ἐν ἡμεῖς
 μὲν, ὅτι ἡ δόξα, εἰς τὸ
 αἰῶνα, ὡς αἰῶνα. Αἰεὶ.

Z.

Τί αἰτίαι εἰσὶν, ὅτι οὐκ ἔστι
 εὐσεβέστεροι ἡμεῖς;

A.

Εὐσεβέστεροι εἰσὶν, ὅτι
 ὡς μὲν τὸ πᾶν, ὡς
 πάντα ἀναστρέφεται, τὸ
 γινώσκον αὐτὸ ποιεῖ, ὡς
 ἐπὶ τοῖς ἀγαθοῖς, ὡς
 εἰς αὐτὸν, ὡς
 ἀλλοῖς λατρεύουσιν, ὡς
 λατρεύουσιν αὐτὸν, ὡς
 ἀλλοῖς ἀντὶ τοῦ
 ἔχειν ὑπακοὴν, ὡς
 τὸ γινώσκον αὐτὸν, ὡς
 εὐσεβέστεροι ἡμεῖς, ὡς

לחובבנו. וארל הביאנו
 ביד פסד, כי אם -
 העוילנו סדדנו, כי לך -
 הממלכה והתבונה -
 והדוד לעולם עד -
 אמן:

ק.

ומה שואל אותה מאלהי

בהפלה הזאת.

ד.

אני מתפלל באת אדני
 אלהים אבינו שבשמים
 תתן כל טוב שישלח
 את חזק אלי ואלך -
 אבות כי נשתחוו לך
 נעבדך ונשמע אליך
 כנאדו. ואני גם -
 מתתן אל אלהים -
 שישלח לנו את כל
 צרכנו כאשר לנוספור
 גם כן לנשפודנו:

וכי

The Catechisme.

Catechismus.

bodies, and that he will be mercifull unto us, and forgive us our finnes, and that it will please him to save and defend us from all dangers, ghostly and bodily, and that hee will keepe us from all sinne and wickednesse, and from our ghostly enemy, and from everlasting death. And this I trust hee will doe of his mercy and goodnesse, through Iesus Christ our Lord. And therefore I say, Amen, So be it.

vita usum pertinent, largiri velis, ut supplicum misereri, & peccatis ignoscere, & pericula omnium tam ab animis quam corporibus arcere, flagitiis nos omnibus avocare, sane insidiis lueri, & ab aeterno interitu conservare nos dignetur. Atque hoc cum pro paterna benedictione & clementia, per Dominum nostrum Iesum Christum, largiturum esse confido. Ideoque Amen, id est, Fiat, ad finem huius preceationis subjungo.

Q.

How many Sacraments

C4

hath

Q.

Just in Ecclesia sus

S4-

ὃ πῶς τὸ θεῖον ζῆλον ἀναγ-
 γέλλει δυνάμεται ἡμῶν, τὸς
 ἰσχυροὺς ἰλεῖν, τοὺς ἱεροποιοὺς
 ἡμεῖς συνιέναι, πᾶσι
 καὶ δύνανται τὰς τῶν ψυχῶν
 ἐν ταῖς σωματικαῖς παλάταις,
 τῶν χαρῶν δὲ ἐν πνευ-
 ματικῇ, ἀπάντων ἀπά-
 γων, τῆς τοῦ Σατανᾶ
 βίαις ῥυσάμεναι, ὃς ἐξ αἰώνος
 ὁλόθρη ἐσώζειν ἡμᾶς,
 ὃ τῶς παρ' αὐτῷ πύλας
 αὐτῶν ἐκ τοῦ πατρὸς
 αὐτοῦ παρασώματις ἐστὶν
 ἡμῶν, δι' ὃ τελειοῦται
 ὁ ζῆλος λόγου, ἀγαπᾶται
 καὶ τὸ γινώσκον.

Z

Πόσα μυστήρια παρίδουσαι

העמ"ר

במלך מלכותו
במלך מלכותו

5

॥ श्री गणेशाय नमः ॥

卷一

וְאֵלֶּיךָ יִשְׁמְעוּ, יְיָ

משיח אדוני ולכן -

— יחזקאל, ח, כז

המיון והכנתו -

דומה כי יומא ער

— 191 —

ב'מזמור המורה'.

— יחזקאל בן בוז —

החלוצים

חייבה גם גופיחה -

לאלוהים - ואלוהים יתן

ח. חובות' נ"ו. עמורת' נ"ו.

וְיִתְּנוּ וְיִסְלַח לָנוּ -

The Catechisme.

Catechismus.

hath Christ ordained in
his Church?

A.

Two onely, as general-
ly necessary to salvation,
that is to say, Baptisme,
and the Supper of the
Lord.

Q.

What meanest thou by
this word Sacrament?

A.

I meane an outward
and visible signe of an
inward and spirituall
Grace, given unto us, or-
dained by Christ himselfe,
as a meanes whereby we
receive the same, and as
a pledge to assure us
thereof.

How

Sacramenta instituit Do-
minus?

R.

Duo solum, ut sum-
matim necessaria ad salu-
tatem: (viz.) Baptis-
mum, & Cenam Do-
mini.

Q.

Quid sibi-vult hoc no-
men Sacramentum?

R.

Dicitur esse externum
visibile signum, interna
& spiritualis gratia, nobis
collata, ab ipso Christo in-
stitutū, ut mediū, quēmad-
modum eandē recipere va-
leamus, amoris itē pignus,
& testificatio, ad eam no-
bis consignandam & cor-
dibus confirmandam.

Quot

ὁ κύριος τῇ ἐκκλησίᾳ
αὐτῇ;

A.

Δύο μόνον, ὡς ἔστι πάλιν,
ὃ ἐξείρεται εἰς τὴν σωτη-
ρίαν ἑαυτοῦ. Ὁ Βάπ-
τισμα, ὃ ἐκ κυριακῆς
δύναμι.

Z.

Τί ὅστις ἐστι σήμερον ὡς ἐστὶ
μυστήριον;

A.

Τὸ ὅτι ἐστὶν ἐκ θεοῦ ὁ σω-
τήριος, ὃ ἐστὶν ὁ σωτήριος
ἡμῶν, ὁ σωτήριος ἡμῶν
ἐκ τοῦ θανάτου, ὡς ἐστὶ
τὸ ὅτι ἡμῶν ἐκ τοῦ θανάτου, ὡς
ἐστὶν ὁ σωτήριος ἡμῶν ἐκ
τοῦ θανάτου, ὡς ἐστὶν ὁ σω-
τήριος ἡμῶν ἐκ τοῦ θανάτου.

העמוד אשרי הפשוט
בעצמו ובעצמו:

ב.

שנים לפני כבד
ובחוד צדקות להשועה
לצבור הפשוט -
הפשוט והשועה -
אשר:

ק.

כח היא מורה האור
הוא או סוד!

ב.

הפשוט והאור אחד והשועה
הפשוט והשועה והשועה -
הפשוט והשועה והשועה -
הפשוט והשועה והשועה -
הפשוט והשועה והשועה -
הפשוט והשועה והשועה -
הפשוט והשועה והשועה -

Z.

The Catechisme.

Catechismus.

Q.

How many parts be there in a Sacrament?

A.

Two: The outward visible signe, and the inward spirituall grace.

Q.

What is the outward and visible sign, or forme in Baptisme?

A.

Water, wherein the person baptized is dipped or sprinkled with, In the name of the Father, and of the Sonne, and of the holy Ghost.

Q.

What is the inward and spirituall grace?

A.

Q.

Quot partibus constat Sacramentum?

R.

Duobus: signo aspectabili externo, & interna invisibili gratia.

Q.

Quod est in Baptismo externum & visibile signum?

R.

Aqua, in qua baptizatus imingitur, vel ea aspergitur, In nomine Patris, & Filii, & Spiritus Sancti.

Q.

Quenam est arcana & spiritualis gratia?

Resp.

The Catechisme.

Catechismus.

A.

A death unto sin, and a new birth unto righteousness, for being by nature borne in sin, and the children of wrath, we are hereby made the children of grace.

Q.

What is required of persons to be baptized?

A.

Repentance, whereby they forsake sinne; and faith, whereby they stedfastly beleeve the promises of God made to them in that Sacrament.

Q.

Why then are infants baptized, when by reason of their tender age they can-

R.

Mors peccatis, & regenerationis iustitiæ Deo; Quædam idem à natura in peccatis, & filii iræ, hinc renati & renovati, filii Dei facti sumus.

Q.

Quæ requirantur ab iis, qui rite ad Baptismum accedunt?

R.

Penitentia, derelinquendo peccatum, & fides, firmè credendo verbum Dei, & promissiones divinas in hoc Sacramento certiores sibi factas.

Q.

Quis tum baptizatur Infansuli, qui hæc per ætatem hæctenus præ-

stare

Α.

Θάνατος τῇ ἀμαρτίᾳ, &
παλινγενεσία τῇ διεσπασμένῃ.
φύσιν γὰρ ἀποθέμενος οὐκ ἀ-
μαρτίας υἱοὶ ὀφείλεις, οὐκ ὡς
μῆττοι ἀναγεννηθέντες υἱοὶ
τῷ θεῷ γενόμεθα.

Ζ.

Τίνα δὲ θεωροῦμαι δεῖ
τοῖς ὡς ἀντὶ τοῦ καθολοῦ
θεωροῦμεν;

Α.

Μετανοῶν, καὶ ἐλαίῳ τῷ
ἀμαρτίας, ὃ πῶς διὰ τοῦ ἀ-
κριβοῦς τῷ τῷ θεῷ λόγῳ &
ἐπαγγέλλεται ἡ ἐπαγγελία
αὐτοῖς οὐκ ἀπολείπει τῷ
ἐπαγγελίας πεποιθμένοι
αὐτοῖς.

Ζ.

Πῶς οὖν βαπτίζονται
τοιοῦτοι, (C) μὴ συνά-
μενοι ὑπὲρ ἐλπίας ἀποτε-
λεῖν.

ב.

המטהר אתכם ומטהר את
העשרת מצותי כי באשר
כתבתי נצחיתם במצוה
ביתם כמטהר אתכם
המטהר אתכם כמטהר אתכם
המטהר אתכם:

ד.

מטהר אתכם כמטהר אתכם
לחיות אתכם לחיות
במצוה.

ט.

המטהר אתכם לעשרת המצוה
ישוע ומאמנים לחיות
לשבע בזה אלהים
עליו והמטהר אתכם
במצוה:

ק.

מטהר אתכם מטהר אתכם
ועליו מטהר אתכם
במצוה יסודות
לעשרת

The Catechisme.

Catechismus.

cannot perform them?

A.

Yes, they doe performe them by their Sureties, who promise and vow them both in their names, which when they come to age, themselves are bound to performe.

Q.

Why was the Sacrament of the Lords Supper ordained?

A.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receive thereby.

Q.

What is the outward part or signe of the Lords Supper?

Bread

stare non possant?

R.

Imo, quidem faciunt, per sponsos hac suo nomine vocentes, & professos, quæ illimetipsi, etiam, postquam adoleverint, omnino præstare tenentur.

Q.

Quare autem Cæna Dominica instituta fuit?

R.

In perpetuam sacrificii mortis & passionis Christi, & beneficiorum nobis inde collatorum, memoriam.

Q.

Quenam est externa pars, & visibile in Cæna Dominica signum?

Panis

Ramizoids.

λευ· ταῖα;

A

Ναὶ, θεοὶ ποιεῖτε
τὰς ἐντολὰς, καὶ ὁ νό-
μος αὐτοῦ ἐκπληρῶ-
σεται ἐν ὑμῖν, ὡς ἐάν-
τις ἐκεῖνος εἶ-
πεν· καὶ οὕτως διδοτε
τοῖς ἀνθρώποις

Z.

Διδ. π. 8 ευχαλόν διππov
διππώνη;

A

Διὰ τὴν ἀνάλυσιν τῆς
 ἡμετέρας τῆς ἱστορίας, ἡμετέρας
 ἡμετέρας τῆς ἡμετέρας τῆς
 ἡμετέρας τῆς ἡμετέρας τῆς
 ἡμετέρας τῆς ἡμετέρας τῆς

Z

Ποιοὶ ἐστὶν τοῦ ἔμμελου μέτρος, ἢ
ἀμετροὶ οἱ δίδυμοι παῖδες
κατακλῆσται;

A

אלה הם

וְהָיָה שְׂמִיךְ אֶל כְּתוּבַת הַכֶּהֱנִי.

ସ

[illegible]

5

۱. طایفه
 ۲. انبیا

5

- וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ.
 - וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ.
 - וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ.

٥٠

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹל הַבְּתוּלָה וְהָיָה יְהוָה אֱלֹהֵינוּ וְהָיָה יְהוָה אֱלֹהֵינוּ -

२

The Catechisme.

Catechismus.

A.

Bread and wine, which
the Lord hath comman-
ded to be received.

Q.

What is the inward
part, or thing signified?

A.

The body and blood of
Christ, which are truly
and indeed taken and re-
ceived of the faithful in
the Lords Supper.

Q.

What are the benefits
whereof wee are made
partakers thereby?

A.

The strengthening and
refreshing of our soules
by the body and blood

D of

R.

*Panis & vinum, quae
sic recipi, Dominus dis-
cre mandavit.*

Q.

*Quanam interna ejus-
dem pars, res scilicet inibi
signata?*

R.

*Corpus & sanguis Chri-
sti, quae in Cena Domini ca-
racter & reuera su-
muntur, & à fidelibus re-
cipiuntur.*

Q.

*Quanam sunt illa, quod
eum participes hinc facti
sumus beneficia?*

R.

*Roboratio & refectio fore
recreatio animarum per cor-
pus & sanguinem Christi*

spiriti-

Κατηχησις.

ἐκ, ἐκ, ἐκ.

A.

Ὁ υἱὸς τοῦ θεοῦ πατρὸς
ἐκ τοῦ πατρὸς γεννη-
θεὶς ὁ υἱὸς τοῦ πατρὸς

Z.

Ἦν παρὰ τὸν πατέρα
καὶ συνεγεννήθη
τῷ πατρί·

A.

Τὸ σὺν τῷ πατρί καὶ
ἐκ τῷ πατρί
ἐκ τῷ πατρί
ἐκ τῷ πατρί
ἐκ τῷ πατρί
ἐκ τῷ πατρί
ἐκ τῷ πατρί
ἐκ τῷ πατρί

Z.

Ποιῶν ἅπαντα
κατὰ τὴν ἐκείνου
ἐκείνου ἐκείνου
ἐκείνου ἐκείνου
ἐκείνου ἐκείνου
ἐκείνου ἐκείνου
ἐκείνου ἐκείνου
ἐκείνου ἐκείνου

A.

Εὐφραντο ἄγγελοι καὶ
ἀγγέλων ἀγγέλων
ἀγγέλων ἀγγέλων
ἀγγέλων ἀγγέλων
ἀγγέλων ἀγγέλων
ἀγγέλων ἀγγέλων
ἀγγέλων ἀγγέλων
ἀγγέλων ἀγγέλων

ἐκείνου

ἐκείνου

ἐκείνου

ἐκείνου

ἐκείνου ἐκείνου ἐκείνου

ἐκείνου ἐκείνου ἐκείνου

ἐκείνου ἐκείνου ἐκείνου

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ἐκείνου ἐκείνου ἐκείνου

ἐκείνου ἐκείνου ἐκείνου

The Catechisme.

Catechismus

of CHRIST, as our
bodies are by the bread
and wine.

*Spiritualiter nutriendū,
quæadmodū per panē et vi-
num corda ac corpora ex-
bilarantur & recreantur.*

Q.

What is required of
them that come to the
Lords Supper?

Q.

*Quid ab eis requiritur
qui ad cenam accedunt,
quo dignè inde participar
queant?*

A.

To examine them-
selves whether they re-
pent them truly of
their former sinnes,
Sedfaſtly purpoſing to
leaſe a new life, and
have a lively faith in
Gods mercy through
Chriſt, with a thank-
full remembrance of his

R.

*Examinatio ſuiſporum
legitima, utrum delictorū
verè ac dignè peniteant
prætoriorū ſuſmiſer ultio-
rius ſecum ſtatuenda vite
renovationē, & ſanctiſſi-
miam futuram; & quomodo
fidem vivam ac veram in
Dei miſericordiis nobis in
Chriſto collatis, habeant,
unā cum gratiſſima mortis
et paſſionis eius recordati-*

D 2

death,

one,

Graces.

death, and be in charity
with all men.

FINIS

Δ. Θ. Ψ.

Precaiones.

one, perfectam inde erga
omnes homines charitatē
exercendo.

FINIS.

Δ. Θ. Ψ.

Certaine Graces to
be said before and
after meat.

Grace before meat.

THe eyes of all
things doe look up
and trust in thee, O Lord:
thou givest them meat
in due season: thou or-
penest thy hand, and fil-
lest with thy blessing, e-
very living thing. Good
Lord blesse us, and all
these thy gifts which we

D 3

re-

*Mensa benedictiones ali-
quot, seu Precaiones ante
cibum, & post cibum.*

Gratiarum actiones ante
convivium.

OCuli omnium suspi-
ciant, & in te, o
Deus, spem suam collocāt:
in tempore illis cibos
suppeditas: dilatas tu ma-
num tuam, & animantium
genus omne tuū beneficen-
tiā exaturas. *Precaior
sanctissime Domine Deus,
ut nos tibi, nobisq; omnia*

dona

Graces.

receive of thy bounteous liberality, through Jesus Christ our Lord. Amen.

Grace after meat.

THe King of eternal glory, make us thankfull receivers, and partakers of his heavenly table, through Iesus Christ our Lord. Amen.

God save his Church, our King and Realme, and send us truth and peace in Christ Iesus our Lord. Amen.

Grace

Precations.

dona que de tua munificā liberalitate accipimus, cōsecrare velis, per Iesum Christum Dominum nostrum. Amen.

Post convivium.

Sempiterna Rex gloria, facit ut nos cælestis sue mensæ, affectu participesq; simus, per Iesum Christum Dominum nostrum. Amen.

Deus Ecclesiam suam universam, Regemque & regnum saluū conseruet; & pacem nobis, atq; veritatem in Christo Iesu largiatur. Amen.

Ante

Εὐχαρισταί.

תְּהִלָּתְךָ

καὶ δὴ σὺ, ὁ θεὸς, ὁ σὺς
μεγαλουργεῖς καὶ λαμβάνο-
μεν, ἡμῖν ἀγαθόν, δι' Ἰησοῦ
χριστοῦ, τοῦ ἀληθοῦς ἡμῶν.
Αμήν.

אֲשֶׁר בְּטִבְחֶךָ הַגָּדִל -
נִקְבַּר כְּעֹבֵר כְּבוֹד -
יִשׁוּעַ הַמְּשִׁיחַ אֲדוֹנֵנו
אָמֵן:

μὲν συμπασις.

אֲחֵרֵי אֲכָלוּ יוֹדֵר -
וְיֹאמְרוּ

Ὁ Βασιλεὺς, ὁ ἀδύς
δύς, ὁ βασιλευ-
σάτω ἡμᾶς καὶ πάντας τοὺς
μετοχῆς, ὁ ἡσυχνός καὶ ἀπεί-
κλος αὐτῶν, δι' Ἰησοῦ χριστοῦ
ενελεῖ ἡμῶν. Αμήν.

הַמֶּלֶךְ הַתְּבוֹדָר נֶחֱמִי -
יִכְלֶה אֹתָנוּ לַעֲשׂוֹתָנוּ -
מִתְעַלֶּה, מִדְּבוּתָנוּ וְהִתְרִינוּ
בְּשִׁלְחָנוּ עַל מִצִּת שְׂמִימִית
בְּעִבְדֵּךָ יִשׁוּעַ הַמְּשִׁיחַ -
אֲדוֹנֵנוּ אָמֵן:

Ὁ Θεὸς, ὁ ἀγαθὸς αὐτῶν
χριστογενέω, ὁ βασιλεὺς
τῶν βασιλείων παντῶν, ὁ
ἐνδύων ἡμῖν, ὁ ἀληθὺς,
ὁ ὁ χριστὸς Ἰησοῦς χριστὸς αὐτῶν.
Αμήν.

הָאֱלֹהִים יִשׁוּעַ אֲדוֹנֵנוּ -
עָלָנוּ מִקִּוְיָהֶךָ הַגָּדִל
הַמֶּלֶךְ וּמַלְכֵנוּ וְשִׁלּוֹם
וְאַחֲמַת בִּישׁוּעַ הַמְּשִׁיחַ -
יִהְיֶה לָנוּ לְטוֹ אָמֵן:

שם

בְּשֵׁם

Graces.

Precations.

Grace before meat.

WHether you eat
or drink (saith
S. Paul) or whatsoever you
doe else, let all be done to
the praise and glory of
God. Amen.
God save his Church,
our King, &c.

Grace after meat.

Glory, honour, and
praise be given unto
thee O Lord God, which
hast fed us from our ten-
der age, and givest suste-
nance to every living thing:
replenish our hearts with
joy and gladnesse, that we
alwaies having sufficient,
may be rich and plentifull
in

Ante epulas.

Sive editis, sive bibi-
tis, inquit divus Pau-
lus, sive quid aliud faci-
tis, ad Dei laudem, glo-
riamque fiant universa.
Amen.

*Deus Ecclesiam suam,
&c.*

Post epulas.

Gloria, honos, lausque
tribuaturlibi Domine
Deus, qui nos ab ineunte
etate nutricaris, & ani-
mantibus omnibus ali-
menta præbes, mentes ne-
stras exple gaudiis & le-
titiâ, ut victum necessariû
semper habentes, omnibus
bonorum operum capis di-
temur,

Graces.

in al good works, through
Jesus Christ our Lord.
Amen.

God save his Church,
&c.

Grace before meat.

GRANT O most merci-
full Father, that our
hunger & thirst being sa-
tisfied with moderate
use of these thy gifts, fan-
ctified with thy holy
word, we may both in bo-
dy and minde be made
more apt and able to doe
good workes, to the glo-
ry of thy holy Name :
through Jesus Christ our
Lord. Amen.

God save his Church, &c.

Grace

Prayers.

semur, atq; abundemus, per
Iesum Christum Dominū
nostrum. Amen.

Deus Ecclesiam suam,
&c.

Antecibum.

LArgire Pater clemen-
tissime, ut tuorum mu-
nerum per sanctum verbū
tuum sacratorum, usu mo-
derata, fame, sitiq; depulsa,
tum corporum tum animo-
rum nostrorum vires ita
resciantur, ut ad utilia
negotia gerenda, promp-
tes alacrioresque redda-
mur, ad tui sanctissimi no-
minis gloriam, per Iesum
Christum Dominum no-
strum. Amen.

Deus Ecclesiam suam, &c.

Post

Graces.

Precationes.

Grace after meat.

THanks be given to thee, O most mercifull and loving Father, for that it hath pleased thee of thy gracious goodnesse to feed our bodies thus with thy creatures prepared for our sustenance: we beseech thee to feed our soules likewise with the Spirituall & heavenly food of thy most holy Word; that with a true faith in thee, and lively hope of thy blessed promises of eternall life, we may be comforted and refreshed evermore, through Jesus Christ our Lord. To whom with thee and the holy Ghost be all honor and glory world without end. Amen.

Δ 967

Post cibum.

GRatias tibi agimus, Pater optime, cuius largissima benigntate corpora nostra assidue sustentantur, precamurq; ut animas etiam nostros virtute tua celesti, atq; vitali sacro-sancti verbi tui pascuisq; recreare, & fide vera, ac certa spe sempiterna vite sustinere velis, per Iesum Christum, Servatorem nostrum. Cui tecum, & cum sancto Spiritu, sit omnis honor, & gloria, in sacula seculorum. Amen.

Δόξα Θεῷ.

Christ our Lord. To whom with thee and the holy Ghost be all honor and glory world without end. Amen.

Μετὰ τὸ πλῆ.

X 'Αγε οὖν μένησθε, ὅ
τι πάλιν θιγέμεθα,
ὅτι ὁ ὁ παῖς ἡμετέρος
σώματι ἡμετέρας σώματος
ἀβλαβήτως ἔσται, ὅτι
οὐδὲν ὁ παῖς ἡμετέρος
πῶς ἡμετέρας ἀναστρέψει
τῇ ἐκπαίδευσιν ὡς δυνάμει,
ὅτι ἡμετέρος τῷ ὁ παῖς
ἀβλαβήτως ἔσται, ὅτι
οὐδὲν ὁ παῖς ἡμετέρος
πῶς ἡμετέρας ἀναστρέψει
τῇ ἐκπαίδευσιν ὡς δυνάμει,
ὅτι ἡμετέρος τῷ ὁ παῖς
ἀβλαβήτως ἔσται, ὅτι
οὐδὲν ὁ παῖς ἡμετέρος
πῶς ἡμετέρας ἀναστρέψει
τῇ ἐκπαίδευσιν ὡς δυνάμει.

Θεὸς δὲ

ἡμετέρος ὁ παῖς ἡμετέρος
ἀβλαβήτως ἔσται, ὅτι
οὐδὲν ὁ παῖς ἡμετέρος
πῶς ἡμετέρας ἀναστρέψει
τῇ ἐκπαίδευσιν ὡς δυνάμει.

אתרי אבלינו נודד:
מדיים אנתנו לך אבינו
חסד ועליון מאד אשר
באבותך רבה גופותינו
יום יום מקימור - -
הפערות הנר נה -
מתפלים אנתנו לפעו
בחוקי אשמי וילעם
ימים יהוד הקדוש -
מאכ טוב תהיה -
את - נפשותינו וגם -
הכלכלנו וכאמורה -
אמת ופחד נכון -
היה עלמים תסכנו -
בעבור ישוע תפשיח -
מורשתנו ולאשר עמך -
ועם רחוק וקרובה יהי
אמי: תהלה לאר

Jan. 26. 1637.
PErmitto ut ista versio Catechismi imprimatur.

Lambetha.

JOHAN. OLIVER Rev^{mi} in
Ch. Pat. ac Dom. Dⁿⁱ
Arch. Cant. Cap. Dom.

The first of these is the fact that the
 Church of England is not a church of the
 people, but a church of the state. It is
 a church which is established by law,
 and which is subject to the control of
 the state. It is a church which is
 not free to speak its own mind, but
 which is bound to speak the mind of
 the state. It is a church which is
 not free to worship God in its own
 way, but which is bound to worship
 God in the way which the state
 prescribes. It is a church which is
 not free to elect its own ministers,
 but which is bound to elect its
 ministers from among the members of
 the state. It is a church which is
 not free to manage its own affairs,
 but which is bound to manage its
 affairs in accordance with the wishes
 of the state. It is a church which is
 not free to speak the truth, but
 which is bound to speak the word
 of the state. It is a church which is
 not free to love God, but which is
 bound to love the state. It is a church
 which is not free to be a church, but
 which is bound to be a part of the
 state.

Church of England

The Church of England

Church of England

The Church of England

Church of England

The Church of England